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THE COMPREHENSIVENESS OF THE DOCTRINE OF THE CROSS.*

"For I determined not to know any thing among you save Jesus Christ and him crucified."—1 Cor. ii. 2.

THE Apostle Paul was a model preacher. In all that constitutes a wise, faithful, efficient and successful minister of the gospel, he stands next to him who "spake as never man spake." One important source of his power is developed in the declaration of the text: "I determined to know nothing among you save Jesus Christ and him crucified." Not more at Corinth than every where else, from the moment he bowed his soul to Christ, on the plains of Damascus, till his work on earth was finished, this language expressed his governing purpose.

Fitted by natural gifts and by liberal study to apprehend more fully perhaps than any other man ever did, what is implied in such a purpose, when Christ was revealed to him and in him—when he grasped the *great thought* wrapped up in the words "*Christ crucified*," it filled his whole being and absorbed all his energies. He bowed beneath its weight, saying—it is enough. Let this one idea fill my soul and govern my life. To study it, to fathom it, to preach it, this, by the grace of God,

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shall be my one business while I live. If I may know this, I desire to know nothing else—I need to know nothing else. Thence, onward, that glorious truth was to the Apostle, not his guiding polar star, but the central *sun*, in whose light he pressed on his heavenly way. It was the very atmosphere he breathed—the vital element of the life he lived. Filling all his heart, and sent in full and strong pulsations through every limb and muscle of the frame, it made him a living, earnest, mighty man.

Was Paul herein the model for the preacher of our own day? In the progress of ages and the march of intelligence, in this day of intense mental action and of fearless plunging into the profoundest depths of philosophy, is there not developed some other thought, better fitted to be the one idea of the preacher's life, than that old theme of the Apostle Paul? Does not our philosophy demand some other? Does not the upheaving of old foundations warn us that we must re-construct on new principles? Does not the tremendous pressure of the world upon the church instruct us that a mightier weapon of defence is needed? Does not the unequalled progress of the age justify the presumption that, if the ministry still cling to the old idea of Paul, they must fall behind the times, and lose their power over the people? Or if a new theme be not adopted, is it not at least due to the age that a new dress be sought in which to present the venerable theme, so as to make it more attractive than we are wont to make it?

Questions of this sort have suggested the subject of discourse on this occasion. They call upon us, as intelligent men, acting in behalf of great interests and with reference to permanent results, to examine our weapons, to review our principles of action, and to justify them to ourselves and to the world. The propriety of such a purpose as Paul expressed, depends on the question whether this theme be broad enough for all the exigencies of the ministry, and comprehensive enough to include the whole range of study which the minister needs to fit him for his work?

THE COMPREHENSIVENESS, then, OF THE DOCTRINE OF THE CROSS, is our theme.

I. I begin with *its comprehensiveness in Theology.*

The beautiful Bible figure concerning the relation of Christ to the church is equally applicable to the system of truth of which the church is the pillar and the ground.

Jesus Christ is the *chief corner stone*—tried, elect, precious. But, more than this—that is a *living stone*; having life, and giving life; so that they that are built upon it, are living also; and so that the whole building, fitly framed together, and compacted by that which every joint supplieth, "*groweth in him*

into an holy temple in the Lord." Such is the relation of the doctrine of the cross to the entire system of divine truth, necessitating its form and development, giving symmetry, beauty, life and power to the whole.

It is a beautiful idea of Neander, though very unsound and unsafe, that the doctrine of a crucified Saviour—a doctrine that could come only from God, and is therefore inspired—furnishes a test by which to determine what portions of the sacred volume are inspired and what are not. Every thing that unfolds and impresses the Christian idea is, like that idea itself, inspired. The Christian consciousness of the regenerated man, in quick and lively sympathy and affinity with these truths, readily detects them, and separates them for its own use, as the magnet attracts the iron filings from out the mass of dust, and thus safely applies the test of inspired Scripture.

Rejecting utterly this theory of inspiration, both in its philosophy and in its application, we might yet say with truth that the inspiration of the Holy Ghost goes through the records of this sacred book *along with* the life-giving power of the cross of Christ; and then add, that there is not a branch, nor a twig, nor a leaf, that is not made comely and vigorous and green by the vital current from the living vine, and therefore that it is in whole and in every part the inspired word of God.

We can only glance a moment at a few of the relations of this truth to the system of theology. *Who was Jesus Christ?* God manifest in the flesh, or a created being? At what a measureless distance asunder do the different answers to these questions at once reveal men to be, in all their views of God and of man;—of human character and human hopes. The divinity of Christ involves at once the tri-unity of the Godhead, the mystery of the incarnation, and the unfathomable depths of the infinite intelligence. *Why was the Son of God crucified?* This question brings before us on the one hand the fact and the nature of the moral government of God, the nature of Justice as an attribute of God, and as an attribute of his law; the nature of right and wrong, of freewill and conscience: and involves, directly and indirectly, the profoundest questions of morals and of mental science. It points us on the other to the condition of those for whom the sacrifice was made, and involves the question of the *fall* as a tremendous fact of human history, and the influence of that event upon Adam and upon his posterity. Depravity, imputation, the nature of sin, original and actual, the whole group of correlated topics, assume their positions, and aspects and bearings, in accordance with the answer to this question. Nay more, this question sweeps back into the ages of a past eternity, involving the covenant of Redemption and the eternal, sovereign and immutable decrees of Jehovah; and it opens to our study those depths which no human mind has penetrated, in which lie hid the reasons for

the divine permission of sin, the immediate sentence of fallen angels, and yet the institution of a new probation for fallen man. The *results* of the death of Christ in respect to *individuals*, involve the nature and necessity and fruits of Regeneration by the Spirit; the extent of human ability and obligation, both before and after regeneration; the relations of the regenerate to the Redeemer in this life, and the ground of their security of life eternal. The results of the atonement on other beings and other worlds, unveil to us the future with its dread and glorious realities of resurrection, judgment, heaven and hell. They unveil to us the relation of this life to another, and of this scene of probation and redemption to the government of God over other intelligences, and throughout eternity; "when unto the principalities and powers in heavenly places, shall be made known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."

Thus the doctrine of the cross may be seen to be the vital element of the whole system of Christian truth. It is the head from which the whole body, having nourishment ministered and knit together, increaseth with the increase of God. Without it, the collections of doctrines this volume contains, these specimens of poetry and eloquence, these sublimest conceptions of the human mind, are like pearls scattered on the ocean's bed, without order, without design, comparatively without value. The mind that attempts to study the system, whatever other ideas it may have, if it have not grasped this one all-pervading idea, will study in vain and grope in darkness, as the blind man gropeth for the wall. But, on the other hand, this one truth correctly apprehended and cordially received, not only are all the rest in an important sense involved and made necessary, but the greatest obstacles to the reception of all the rest are overcome or removed.

The Saviour alluded to this idea when in reply to Peter, who had nobly avowed his faith in Christ, saying, Thou art the Christ, the Son of the living God; He said, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Paul uttered the same testimony, in his first letter to the Corinthians: "No man can say that Jesus is the Christ, but by the Holy Ghost;" and John uses the truth to mark the dividing line between the regenerate and the unregenerate; "Whosoever believeth that Jesus is the Christ is born of God." The very idea of the *Incarnation of Deity*, and especially, incarnation of Deity for the purpose of an *atoning death in behalf of humanity*, when men look at it as a matter of speculation, so outstretches the boundaries of human reason, so staggers human faith, that in its fullest sense, certainly in all its meaning, in all its precious relations to human wants, no man can receive it but by the Holy Ghost. When one's mind attempts to grasp the idea of the infinite, when he thinks, on the

one hand, of the Maker and Sovereign of all worlds and all beings, in his boundless and eternal dominion, and on the other, what is involved in his becoming *flesh*, to dwell among us for the suffering of death, the mystery of incarnation is so utterly impenetrable, the condescension is so amazing, the love so inconceivable, the sacrifice so stupendous, that nothing short of the clearest affirmations of the infinite God himself can, or ought to lodge it firmly in the confidence of the human mind. But when this is done—when the soul bows to receive, as it must, this truth from the pen of inspiration, not only does it receive the whole system of gospel truth, fastened to this by logical necessity, but it is prepared to receive any and every truth, which that same authority may unfold. It implies a surrender, to be led by *faith* in divine teaching, into regions which reason cannot penetrate. It is just the surrender that prepares him to gaze “on the mysterious splendors of the cross, and not be proud. His heart within him is like a little child’s, while yet the mind is filled with images of surpassing glory, and might, and love.”

II. *Its comprehensiveness in history.*

This world is given to Christ. He is promised here a seed to serve him, that he shall see of the travail of his soul, and be satisfied. “There was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” For the establishment of this kingdom, the government of this world is on Christ’s shoulder. All power in heaven and earth is his, and in his infinite wisdom he is working out his benevolent and glorious designs. Human depravity makes it a slow, and oftentimes an exceedingly painful process. Great lessons, embodying the principles of the divine government, and of individual and national well-being, must be so taught, reiterated and impressed, that they shall be deeply imbedded in the thoughts and purposes and plans of men, and become at length the acknowledged and abiding principles of human conduct. But so averse is the human heart to these truths of God, that no teacher but *experience*, protracted, perpetuated, and often most painful experience, by means of which they shall be inwrought into the very being and life of men and nations—no teacher but experience can fasten them firmly upon the mind. Facts might be presented indefinitely, did time permit, illustrating the principle that Christ is inweaving, and that on a vast scale, and by the agency, in no small part, of wicked men and nations themselves, Christ is inweaving into the permanent texture, and into the very being of human society, the great moral lessons which alone can prepare the way for the complete establishment of that kingdom, which is right-

eousness, peace and joy in the Holy Ghost. And this process must go on, while man's resistance to the truth makes it necessary. Walls that have stood for ages must be battered down, and triple plates of brass which ignorance and superstition have nailed and welded to protect the hearts of men from the truth, must be cleft asunder. As of old God declared to his people, "I gave Egypt for thy ransom, Ethiopia and Seba for thee," "since thou art precious in my sight, and honorable, and I have loved thee, therefore will I give men for thee, and people for thy life," so will it be still. Despotisms will be overthrown, and republics shaken. God will overturn, till he whose *right* it is shall reign; and He will write on the great canvas of human history, in letters of ever-growing brightness, as fold after fold shall be unrolled down to the end of time, "*Righteousness exalteth a nation, and sin is a reproach to any people. The kingdom and nation that will not serve God shall perish.*" The church of God standing by the cross, may look out calmly upon these commotions; and her work is, not to throw fuel into the flames—the passions of the wicked will do this—but to pour the light of truth and love into the darkness, and point this sin-distracted world to the Lamb of God.

The cross of Christ furnishes the only position, from which to read this world's history aright. To the observer from any other position, it is but the record of advances and recessions, marches and counter-marches, victories and defeats, without definite progress, without order, without end or aim. To the christian observer looking out from the cross of Christ, it is the record of the conflicts of error with truth, of rebellious mind with moral law; and the record of the majestic movements of the King of kings, going forth through the ages and through the nations to recover to himself this revolted province, and establish his kingdom "from sea to sea, and from the river to the ends of the earth." The cross, as the standpoint of history, gives to the eye at once the sweep of the entire circle, from the moment of the promise that the seed of the woman should bruise the serpent's head, down to the final consummation, when "the Son shall deliver up the kingdom to the Father, and God shall be all in all." It gathers up and arranges the minutest as well as the most important events, and interweaves them all into the vast and wondrous plan of that mighty mind which is working out for the inspection of the universe, and for his own glory, the problem of human redemption and of moral government.

III. *Comprehensiveness in philosophy.*

Philosophy looks into the reason of things. It seeks to *account for* facts, to explain them, to discover the thread that binds them together, and gives them harmony and consistency. It is folly to declaim against it, for every man is and must be a philosopher.

It is just as natural for a man to frame to himself *some* theory in explanation of the *facts* he observes, as it is to take cognizance of the facts. This he will do in religion as well as any where else. There are cravings of his nature, in this respect, that will find satisfaction if possible; and it is not, therefore, a departure from the province of the ministry to regard these cravings and endeavor to satisfy them, or to point out the boundary beyond which reason cannot go, and where the simple, "Thus saith the Lord," unexplained and inexplicable, must give rest to faith. The death of Christ is the great central *fact* of this world's history, standing out alone—midway between the extremes—awfully sublime in its elevation and in its mystery.

It is apart from the purposes of the gospel to give lessons in philosophy. This fact, and the group of other facts that are inseparable from it, are recorded for a higher purpose. Indeed, God never teaches philosophy directly, yet his works in ten thousand voices teach it. Every leaf and flower and shrub, every pebble and every shell, as well as every planet and every star, have a voice on this subject. There is a *true* philosophy of spiritual as well as of natural truth. And never can the facts be made to harmonize till that philosophy is discovered and unfolded. Just as in Astronomy, while the philosopher made the earth his centre, the facts of the system were perpetually colliding with his theories, and apparently with one another, so in religious and spiritual truth. The philosopher must first find the true centre of the system, and that centre I am more and more persuaded is to be found only in Jesus Christ and Him crucified. Locate it wherever else he may, he will find himself continually beating up against that impregnable breastwork of facts of which Christ is the chief corner stone. "The conflict of ages" is not yet settled. Nor will it ever find a settlement in speculations that drive us back into regions which consciousness has never known anything about; or worse yet, into the domain of fallen spirits, who were unhappily brought into being before the power of God to govern moral agents was sufficiently developed to keep them from falling! The waves of conflicting opinion will continue to surge on either side, till some mightier central attraction be brought to bear upon them. That attraction, if it be found at all, we are constrained to believe must be found in the deep, unfathomable counsels of Jehovah concerning his Son; through whom it has come to pass that the whole human family since the fall, are not under law but under grace; that the facts to be accounted for, and to be reconciled with our convictions of honor and right, are facts taking place under a redemptive and not a legal system; under a system in which the name of Christ Jesus is exalted above every name, and "where sin hath abounded grace shall much more abound."

But further, where can we find such light, respecting the na-

ture of moral government, the nature of sin and guilt, and the condition of the fallen mind, in respect to dependence on the one hand, and capacities and obligations on the other? Where can we find such light on themes like these, as in the fact that such a stupendous sacrifice was offered to make forgiveness possible, and to make it consistent that omnipotent divine agency should be employed to lift up the soul from the paralysis of sin, and bear it on in its conflicts and struggles for a better life—and yet that soul itself be laden with the terrible responsibilities of the issue? How unsatisfactory must be every system of mental philosophy, and especially of the philosophy of the will, which overlooks on the one hand the fact of sin, and that not an individual, isolated fact, but a fact of *humanity*—a fact that as really links them all together and all to the first man as humanity itself does; or which overlooks, on the other hand, the equally significant fact that the dominion of sin in the soul is overthrown and destroyed by means of the great doctrines of the cross of Christ in the hands of the Holy Ghost. The gospel system is made for man—intended to meet the actual necessities of his condition. The best possible guide, then, to the knowledge of that condition, both in its primal excellence and its present degradation, must be furnished by what God has done to meet its necessities. While we say, then, unhesitatingly that the ministry must not abjure philosophy—their people will not if they do—we must add that they may descend into its deepest recesses with perfect safety, if they will consent to be guided by the light of the cross, and not attempt to go beyond it.

IV. *Comprehensiveness in adaptations to the immediate necessities of the ministry.*

In this more practical view of the subject, I might speak of its adaptations to develop in the ministry that sturdy intellectual growth, and that earnest, energetic piety which the times specially demand. But I choose to pass these, and speak only of the three following topics: (1) Its adaptation to the peculiar *spirit* of the age; (2) to the ends of moral reform, and (3) to the special mission of the ministry, viz: the conversion of souls to Christ, and the sanctification of the church.

1. Adaptations to the Spirit of the Age.

That the ministry must in important respects conform itself to the changing spirit of the times is obvious enough. Reverence for the clergy as such, has entirely disappeared from among us, and it is well that it has, never to return. Now if we would move men, we must grapple with them on their own ground, and substantially in the way that other men do. In a high and solemn sense, ministers must be *men of the times*. We can not wield such armor as our fathers wielded. Those massive piles of

theology in the shape of sermons, built up in solid masonry, with buttresses and pillars, and breastworks, with monstrous porticoes and huge, dark corridors, piled up, too, story upon story, tower upon tower, are noble monuments of the industry and patience of the times. They stand in our libraries to be explored, like old baronial castles, full of the armory of war and the trophies of victory. We sometimes carry away an old battle-axe and re-cast it into a lighter form; but what could we do with those sermons themselves in our modern pulpits? The ministry has been affected as much as it ought in this matter by the spirit of the times, and now it is stoutly maintained that we must take another step—our very *themes* are obsolete. The material itself we use is too heavy. We must take instead the popular topics of the day. We must attract men to the house of God, and keep them there by means of those practical themes in which they are so deeply interested. Is it so? What is the spirit of the age, and what its demands upon the ministry? Look at it as an age of *progress*. Such it surely is, in many respects of unparalleled and fearful progress. In all that pertains to the development of the physical—in the waking up of the human intellect—in radicalism, political, moral, theological—such an age of progress has never been seen.

What do the exigencies of this progressive period demand at our hands? Not surely additional stimulants—not surely a heavier pressure of the moving force, but *guidance*, guidance to a safe result; the pressure of a heavy hand upon the helm. At other times, the work of the ministry has been to arouse the torpid and slumbering, to infuse life and energy, and for such a work the doctrines of the cross have been found mighty through God. They waked up the energies of the Wittenberg reformers, and gave to all Europe an impulse onward and upward, not yet expended, and we believe never to be expended, till the glory of the Lord shall fill the earth; an impulse that enters in no trifling measure into the sum of influences which have produced the very state of things in the midst of which we live. Are those doctrines adequate to the new demands which this state of things has created? That elements of progress, belong to the gospel, history has demonstrated. We need not tarry here to explain in what these elements consist. Our great concern now is, to know whether there is power to regulate and guide that progress to an end worthy of man, and well pleasing to God. It is an easy thing to guide while the momentum is yet but small—but who will put his hand to that loaded train, loosened from its fastenings and leaping down yonder inclined plane.

And I confess, that when I look at the work to be done by the church in these exigencies, I am oppressed with its awfulness, its magnitude, its difficulty. When we think of the mighty mass of mind, now awakened to its intensest action; think of the im-

measurable power of the press now stimulating that mind to the utmost; think of the intense, absorbing pressure of secular business, tasking to the utmost the physical and mental energies of the nation, sweeping into its current almost the entire ranks of the young men, the hope of the country and the church, and sweeping away upon its bosom the wreck of early hopes, of Christian principles, and of vows to God;—think too, that the end of all this action, toward which all this current is sweeping—the end for which every shuttle flies, and every furnace burns, and every furrow is turned—the end for which every steamer and sail plow the deep, and the iron horse rushes across the land; the end for which the lightning speaks and the press *réechoes* its utterances; the end for which cabinets plan and senates legislate, and the whole machinery of government is managed—the end for which diplomacy is conducted, war is declared, and human blood poured out like water—the end is none other than Mammon, the god of this world. When we think that all our boasted progress is but rushing down the steep toward such an end; nothing higher, nothing nobler, nothing better; and when we think that the work of the church is to grasp the helm, and turn the mighty moving mass heavenward, and Godward,—the question returns upon us with amazing interest, What are the sources of her *power* for such an undertaking? It is vain in these circumstances, to appeal to moral precept and the lessons of prudence and economy—vain to point to the beacon lights of past history, vain to trust to national faith and compromises and treaties. All such influences will avail no more than cobwebs across the path of the locomotive. Nothing can avail, till there be a higher *end* of progress, and this end be so lifted up and magnified in its importance and its authority as to *command* the eye and interest the heart, and fill the soul of the man and the nation, until everything else is eclipsed by it. What can do this? Not the naked doctrine of immortality; not the thunders of violated law. I turn in despair from these and from every other source of power to the cross of Christ, and bid this maddened world stop and gaze upon that monument of God's wisdom and love—standing alone “amid the lapse of ages and the waste of worlds.” From that cross speaks the infinite God to tell what immortality is *worth*, what *is* the power of an endless life.

The amazing *fact* of the death of the Son of God upon the cross lifts up the great end to which all true progress must aim—infininitely above every thing else conceivable—and magnifies it, as an interest which, in God's esteem infinitely exceeds all other interests besides. If there is power any where to guide the intense activity of the age, it must be found here. The ministry can be fitted for its work in this age, only where this great truth shall so possess their souls, so infuse into their very being the spirit and the life of the cross, and give such intensity and en-

largement to their apprehension of divine realities, that they shall know nothing among men but Jesus Christ and him crucified. The church can be fitted to conflict with the temptations that so heavily press upon her, and to be the light of the world, only by being buried with Christ in baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.

2. *Adaptations to the ends of moral reform.*

The church as a reforming agent seeks, or should seek, to lay the foundation of an improved state of morals in the man and in the community, *deep* in sound moral principle; an abiding, permanent change for the better, that will endure temptation, opposition and reproach—to build a house upon the rock that neither wind nor flood can shake. Nothing else in this regard is worth her seeking. To such reform all the tendencies of the gospel conspire. It relies not on external fastenings to a life of decency, but on the renovation of the central power of the soul. It attempts not to dispossess the strong man armed by violence, nor by legislative enactments and judicial authority, but what Chalmers has so expressively termed the expulsive power of a new affection; it makes better states by making better men; and makes better men by making better *hearts*.

There is no evil under the sun that it is not fitted to grapple with and overcome—no work of the devil that Christ cannot subdue. It comes to men, entrenched in evil habits, wrapped up in prejudice and girt for resistance to all manner of force; it comes in the melting accents of the Son of God, and speaks of the great love wherewith he loved our guilty race; it comes like the midday sun, melting away prejudice, disarming resistance, unloosening all bands, and pouring its own heavenly spirit into the very heart. Faithfully applied and honestly received, the doctrines of the cross must work the cure of every individual and every social wrong which we deplore. It has no magic force to heal diseases to which it is not applied, to remedy evils which it is not permitted to reach; but let it be faithfully brought in contact with any evil system, in the kindness of a heart full of the sympathies of Christ, and a blessed result, under God, is certain.

The process may be slow, too slow for this fiery age. Permanent changes in society are always slow, and in the very nature of moral causes must be slow. Changes which involve the reformation of all our tastes and appetites, of all our habits of thought and feeling, and which involve, also, the re-construction of society—changes, too, of this kind, which are expected to be permanent—can not be the work of a day or a year, nor on a large scale, the work of a generation, unless effected by miracle. The eternal verities of the gospel, which must be the foundation of such changes, must not only be correctly taught and apprehended, but their very fibre must be inwrought into the bone and

muscle of the man, and the race, and the spirit of them, must possess their whole being. No shorter way is possible, if we would not have all our work undone before we have finished it, and be buried ourselves in its ruins.

I question not the propriety of calling in the aid of the civil arm in respect to evils which run into the sphere of human legislation; but if we *rely* upon that arm instead of relying on the great truths of the gospel, made effectual by the Holy Ghost, we abandon Jehovah, to trust in Assyria, and the sword on which we lean shall pierce through our own hand. An unchecked under current of moral corruption will sooner or later wear away all the foundations of your legislative enactments, and sweep every vestige of them from the statute book. I know not by what lessons God may teach his Church to trust not in man, neither to put confidence in princes, in respect to any work she has to do; but to know nothing but Christ and Him crucified. Yet I cannot doubt she is to learn it in some way effectually and speedily.

3. Adaptations to the special mission of the preacher, viz., the conversion and sanctification of men.

It was for this reason alone that Paul made it his undivided business to preach the doctrines of the cross. The theme was a stumbling block to the Jew and to the Greek foolishness—but to those who are saved it was the power of God and the wisdom of God. The wisdom of God is it, not only in its display of a plan of redemption, which none but the infinite intelligence could devise or fully comprehend, but in its adaptations of means to the immediate end for which the gospel is preached? For the accomplishment of the mightiest work that can be wrought in the human soul, it furnishes the mightiest, the sublimest truth made known to human intelligence. Slighter changes may be made by feebler means; changes of opinion, changes of pursuit, changes of social relations, changes of public profession—all that is superficial may be reached by means of the ordinary forms of truth—of every day's observation. But when it is sought to descend to the very bottom of the soul, to upturn the very foundations of character, and reconstruct the whole, so that to all moral intents and purposes there shall be a *new man*, old things passed away, and all things become new; and this to be done, in accordance with the laws of free intelligence, an instrument must be used that will cleave through one's being, dividing asunder the soul and spirit, the joints and the marrow, and laying bare the thoughts and intents of the heart.

Just such is the doctrine of the cross. The death of the Son of God to atone for sin, and lift up fallen man from his degradation and ruin, demonstrates, as nothing else can demonstrate, the depth of human guilt, the completeness of man's ruin by sin, the worthlessness of all superficial renovations; and at the same time, it throws in upon the soul the inspiring stimulus furnished

by the worth of the soul, and the possibility of its restoration, in the assurance of heaven's interest and love and infinite power, drawn forth and pledged for its help. It tears away, on the one hand, all the foundations of hope which are found in the natural man, presenting in their place the everlasting *rock* on which he may build and rest secure; breaking up his confidences in every human arm, and reaching forth in sympathy and tenderness the arm of Omnipotence itself. It has been forcibly said, "that which man goes through to be regenerated to God, opens depths in the soul, down which, not only had he never looked before, but which, till then, had been unthought-of regions. The stillness which had brooded there is broken. Far, far down, deep is calling unto deep, and the waters of the dead sea move. O, if man would know something of that truly shoreless ocean, the soul—something of those caves which no line has fathomed—and feel the power of the Spirit which is moving there, let him see and feel himself a sinner before the Almighty God. If thou wouldst know the infinite capacity of thy nature, O, man, feel thyself a worm, and less than a worm, before thy God. To hear one prate of the light of reason and the dignity and perfectibility of his nature, who has never felt the searchings of conviction, and the agonizing throes of sin, how gaudy, how poor, how *sad* it is. What does such a man know of those depths out of which a redeemed one is come, or of the height and grandeur to which he is ascending?" The instrument by which at once the soul's vileness and worth is thus laid open is the doctrine of the cross. And it is worthy of note here, how in the facts of Christian experience, this simple truth that Christ died for man, is honored above all truth besides.

We have our various theories about the atonement, which we sometimes take with us into the pulpit. They may contribute to relieve our own or other minds of difficulties; but, let it be remembered, our theories are not objects of Christian faith. The soul of the believer rests not on them but on the living personal Christ, the Almighty Saviour. The faith that justifies the soul heeds not your questions of a limited or a general atonement, nor your speculations about imputation, and satisfaction, and equivalents, and the like. It asks not *how* can Christ save, but *can* he save. What is the testimony of God concerning his Son? Is he the Almighty Saviour, able and ready to save unto the uttermost? It overleaps all minor questions, and brings the soul at once to Christ crucified, for rest. Hence, Paul declared to the trembling jailer, in answer to that most thrilling question that ever sprung from human lips, "What shall I *do* to be saved," Paul declared, "Believe on the Lord Jesus Christ and thou shalt be saved." Hence, also, from that day to this, wherever *Christ crucified* has been preached, under whatever forms of theology, from the highest Augustinian to the lowest Arminian, that

preaching has been effectual to bring men to God. And every where, all men alike, as well the Calvins, the Newtons and Edwardses, as the unlettered Greenlander and Hottentot, all alike, have bowed their spirit to the cross, and rested for eternity on the Lord Jesus Christ, the Almighty Atoning Redeemer. And at the same time, simple as is the story of the cross, there is in it a depth of meaning so unfathomable, a comprehensiveness so vast and immeasurable, that the daily communion of the minister's soul with it, in his study and in his closet, is fitted above all things to give depth and power to his thinking and energy to his preaching—fitted to fire his soul with ardor in his work, a "woe is me if I preach not the gospel," which no discouragements or trials can dampen. O, how it fired the soul of the Apostle, when, in view of the fact of Christ's death, he looked out upon a *world dead in sin*, whose recovery and salvation is made possible by the blood of Christ! Men who had not learned the secret power that wrought within him, looked upon his career with amazement, and called him insane. But this he heeded not. "Whether we be beside ourselves, it is to God, and whether we be sober, it is for your cause. For the love of Christ constraineth us."

Such are the men whom God in every age has most highly honored, as instruments in the conversion of souls; men, who like Whitefield and Wesley, and Tennent and Davies, and Nettleton, knew nothing among men, but Jesus Christ and him crucified. Having won many to righteousness, they shine as the stars in the firmament forever and ever. Blessed is that church to whom God gives such a ministry.

He then, that like Paul, purposes to know nothing but Christ crucified, does not thereby limit himself to a narrow sphere of life; he does not cramp his mind, by fastening it to one narrow round of duty and study. The farthest from it, possible. As he devotes himself to him whose name is above every name, so he devotes himself, his being, to the one work of fathoming and unfolding and impressing the one idea, which is above every other idea revealed to man; most sublime, most comprehensive, most mighty, vast enough for an angel's study through eternity; mighty enough to justify his reliance upon it under God, to accomplish all the purposes of his office.

Fathers and Brethren of the General Assembly:

At the close of another ecclesiastical year, under the care of the great Head of the Church, we are gathered here, from our various fields of labor, to mingle our sympathies and prayers, and to inquire what we can do to promote the interests of our common Zion. It is not for me to designate the particular topics of our inquiry, nor to indicate the specific results we should endeavor to

secure. But may I not remind you that we all meet in these assemblies never but once. What we do may be reviewed in other assemblies, but we ourselves shall never all meet to review it till we stand before the throne of God. I see before me but few of those with whom I was called to act a year ago. Most of them are yet in the field, but some have fallen asleep. It becomes us, therefore, to act on this occasion as in full view of the solemnities of eternity. We are reminded, too, by the history of each year, as it passes, that our time is short, and what we have to do for Christ we must do quickly. I cannot speak of all whom God hath taken from the number of our ministry the past year; but there are three of whom I cannot doubt you will permit me to speak for one moment, especially since they illustrate the truths I have endeavored to present.

There are few men who have been the means, in the hands of God, of the conversion of more souls to Christ than the late Rev. JAMES GALLAHER, of Missouri. In Tennessee, his native State, in Kentucky, in Ohio, in Illinois and Missouri, not to speak of transient labors in this eastern portion of the field, his labors in the pastoral office, but pre-eminently in revivals, for nearly forty years, have been abundant and greatly successful. His plain, clear, and earnest presentation of the great truths of the gospel, and especially of the plan of redemption, told with amazing effect upon his hearers. In the "big meetings," so called, of the west, few have been so popular, or wielded so much power. He was eminently at home in them. He loved their sacred songs. He loved beyond all things to point the inquirer to the Lamb of God. The call from Heaven to come up higher found him in his favorite work, with the harness on and appointments out, yet to be fulfilled. The call was sudden, unexpected, but he was ready. The mercy of God in Christ on which he had rested in life, gave him repose in death. The 103d Psalm, and the 53d chapter of Isaiah, always favorite portions of scriptures with him, were peculiarly expressive and precious then. They speak of the mercy of the Lord from everlasting to everlasting, through Him that was wounded for our transgressions and bruised for our iniquities. As this had been the great theme of his preaching, so was it the source of his joy and triumph in the hour of dissolution.

From another and a very different sphere of labor, and yet one most intimately connected with the enlargement of the borders of our Zion, and the salvation of souls, the excellent and beloved CHARLES HALL has been called to his rest. Familiar, from its earliest beginnings, with our Home Missionary cause, in its general plans and in its minutest details, with a mind fitted to appreciate the magnitude of the enterprise, with a heart that responded to its very centre to the cry of the needy, with wisdom to plan, and energy to execute rarely equalled, with a soul so filled with the love of Christ as to make him entirely impartial in the manage-

ment of possibly conflicting interests, toiling for twenty-seven years with unsparing faithfulness, in weariness and painfulness often, in afflictions, in anxieties, in sicknesses, until at length the overtaken frame gave way—the silver cord was loosed, and the pitcher broken at the fountain; it is not strange that the intelligence of his death vibrated painfully through the heart of the Church, and especially through the hearts of those who have been the special objects of his prayers and labors throughout the Home Missionary field. It is not for us to measure the relative influence of men in different departments of labor; but no one can doubt that, though never filling the pastoral office, yet, considering his connection with the vast work of supplying the destitute throughout the land with an evangelical ministry, and considering too his eminent qualifications for the office he filled so long, few if any can have accomplished more for the cause of Christ than he. Seldom has there been exhibited a more striking example of what an undivided purpose and an eye single to the glory of God will enable a man to accomplish.

Your thoughts, my brethren, anticipate me as they turn to the office in this Assembly made vacant by death. Dr. E. W. GILBERT held the office of Permanent Clerk of the Assembly from the memorable era of disruption, 1838, to his death. Long will his memory be cherished by all that knew him. We love to speak of his kindness and patience, of his promptness and fidelity, of his deep solicitude and earnest love for the Church of his affections, her order, her doctrines, her peace and her prosperity. I must be permitted in this public manner to express my own personal obligations for the timely suggestions of his riper experience, in the discharge of the duties to which I was called by the last Assembly. But it is to his language, in immediate view of death that I call your special attention. If I ever preach again, is his language, I will *preach Christ more*. I have preached too much to the intellect, too little to the heart. Thus to us all, will this work of preaching appear, as we look back from the bed of death. Could he have known, when we were about to dissolve the last Assembly, in a few months his work on earth would be at an end, I doubt not he would have arrested our proceedings by an appeal which would have thrilled our every heart.—Brethren, *preach Christ more!* And now from that bed of death he speaks to us in the earnestness of a soul that was seeing earthly things in the light of eternity, "Brethren, preach Christ more. Know nothing among men, but Jesus Christ, and him crucified."

SERMON DCXXVII.

BY REV. A. ELMENDORF,

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THE EXCESS OF FUTURE GLORY OVER PRESENT SUFFERING.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. viii. 18.

THIS is not the language either of the feelings or of the imagination, but of a faith which is "the substance of things hoped for, and the evidence of things not seen." It was uttered by that remarkable man whom the Son of God constituted a chosen vessel to bear his name "before the Gentiles, and kings, and the children of Israel," and respecting whom, he who has all power in heaven and earth, in the day of his conversion, said, "I will show him how great things he must suffer for my name's sake." From that hour to the one when he gave expression to the words before us, embracing a long interval, he trod a path of thorns and stemmed the floods of affliction. His enemies hated and hunted him wherever he went; they treated him like a felon and an outlaw; they waylaid him on his journeys, dragged him before magistrates, stripped and scourged him in public assemblies; heaped on him every indignity, subjected him to every outrage, and inflicted on him every cruelty which a satanic ingenuity could invent or a ferocious hand could execute. Disaster, malevolence, and injury, seemed his heritage,—until, in tracing the record of his griefs, though they had by no means yet reached their consummation, he wrote,—"of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Out of the depths of such an experience, but with a heart lustrous with the hope of immortality, and the blessedness of the eternal future beaming upon his spirit, Paul exclaimed, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The great theme of the chapter from which the text is taken, is the security of the believer,—the validity of his title to eternal life, a statement of the evidences which prove his right to it, and a protracted and glowing argument to show that nothing in all the universe shall exclude him from its possession. Having reached the very climax of the Christian's privileges, in asserting that he is an heir of God, and a joint heir with Jesus the elder-born son, the thought seems to occur to the Apostle's mind, that the afflictions incident to the present condition of the believer, may appear discordant with his exalted destiny, when he, at once, declares the necessity of these afflictions as a prerequisite to the end in question,—in the words, "If so be that we suffer with Christ that we may, also, be glorified together;" and then follows the language of the text,—in our reflections on which, we remark,

I. That the Apostle does not design here to underrate the sufferings of the Christian, either in respect of their real nature or their distressing effects on the present happiness of their subject. He does not mean either to adopt or to affect an unamiable and indurated stoicism, by asserting that pain should not be regarded as such, nor to teach that sorrow is the minister of immediate pleasure. But he institutes a comparison between the afflictions of the faithful disciple and their results, and affirms that the latter so immeasurably exceed the former as to lose any appearance of proportion or correspondence; when thus contrasted they become, as he elsewhere expresses it, "*light*, and are but for a *moment*," while *these* constitute "a far more exceeding, even an *eternal weight of glory*." But let us briefly turn to the sufferings here referred to,—their *character, designs, and alleviations*.

Whatever of trial or trouble affects the child of God, though by no means peculiar to his calling,—even if it be such as is common to humanity,—because it befalls *him*, exerts a specific influence on him and accomplishes gracious ends with respect to him,—is, in a certain sense, sacred, and becomes Christian suffering. And *here* we see one group of God's anointed in the depths of poverty. We advert not now to those who while the winter's wind sweeps over the northern hills, gather around a blazing hearth, or lie down on an easy and well-covered bed; whose persons are warmly clad and whose table is always supplied with what befits a wholesome and generous appetite; but who yet, it may be from pride and unthankfulness, call themselves poor, because they have not all the luxuries and hoards of the wealthy. No,—we allude to those who, like their Master, have scarcely where to lay their heads; whose thin garments every breeze penetrates; who can tell of bitter nights and days of hunger, and who as the scanty repast of the evening was finished have often grown faint as the child asked, "Father, mother,—what kind hand will bring us bread to-morrow?" There too, as we divide the household of

Christ into classes, we discern a numerous band who all their days struggled against the billows of temptation,—Bunyans, and Ten-nents, and Paysons, and multitudes of lesser name, or of obscure station,—whose conflicts with the powers of darkness no human pen has rendered illustrious, but whose record still is on high, and the least of whom is dearer to God than the pride and the idol of nations. Yonder, is a crowd pale with the sicknesses of months and years, their countenances sombre with disappointments, or their limbs tremulous with the anguish of recurring, and perhaps, utter bereavement. In another part of the congregated body of God's elect, we behold thousands suffering reproach and persecution for his name's sake. We mean not those who by their inconsistencies and sins provoke the disapproval and criminalations of their brethren; but those who choose rather to obey God than men; who contend earnestly for the faith once delivered to the saints; who worship God in the spirit, and glory in the cross of Christ; who do what conscience bids and live as Heaven commands, in the face of the fulminations of usurped power, the fires of the stake, the horrors of the rack or the scaffold, the sneers of the world, and the hatred of hypocrisy and self-deception, and who, in consequence, because Jehovah has so decreed,—“shall suffer persecution” while the present dispensation endures. Yes—the condition and the law of discipleship is suffering; from some quarter, or in one or another form the earthly lot of the true Christian is sorrow. Exceptions there may be, but these are isolated and singular, while the mass of the believing enter the kingdom of God through much tribulation.

The purposes for which infinite wisdom has instituted this otherwise wholly mysterious arrangement, are to remove from the regenerated heart its idols; to cause it to seek its happiness from and place its entire trust on its Redeemer; to withdraw its affections from perishable objects and fix them on what is satisfying and eternal; to bring out to the view of others, and to try and invigorate its graces,—polishing the diamond that it may disclose its beauty; passing the gold through the crucible that its own lustre and specific gravity may be shown; pruning and bruising the vine that its clusters may become larger and more abundant; tasking the already well-knit and manly frame, that it may achieve yet higher deeds of strength and endurance; exposing the cedar of Lebanon to a ponderous pressure, that it may strike its roots deeper, and grow the more sturdy and the more noble.

Nor are the people of God left to bear their calamities without consolation or support. They feel confident and assured that if chastisement be ministered to them, the rod is in the hand of a kind and loving Father, and that every stroke is directed by wisdom, moderated by mercy, and designated by beneficence to a gracious end. In every trial, whatever its nature or however severe, they have the pledge of the faithful and true witness,—“My

grace is sufficient for thee; as thy days so shall thy strength be; fear not, for I am thy God." They know, too, that their Saviour, who passed through the same struggles, now sits on the eternal throne, and while he sympathises with his afflicted followers, he will dispense to them all the aid they need that they may glorify him and attain ultimately his blessedness. This world they regard as the theatre of discipline, and these the processes by which they are to be prepared for a bright and lasting future. And from the force of such considerations the Apostle exclaimed,—as many have done after him,—“We glory in tribulations, also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts through the Holy Ghost which is given unto us.”

From its issue, therefore, sanctified affliction is greatly profitable; from the gracious alleviations and supports which accompany it, it may become not only tolerable, but the source of high comfort to the soul. Yet to say that pain, and want, and loss, and injury, and blasted prospects, and desolated affections, were in themselves desirable, or that they were productive of pleasure in their legitimate and natural results, would be as discordant with the dictates of a sound philosophy as they are with the principles of a genuine religion. My experience teaches me that

“The flesh will quiver where
The pincers tear;”

that in the day when I became a Christian, I did not cease to be a man; that when a bright earthly hope is blasted; when lover and friend are put far from me, and my companion descends into the darkness of the sepulchre; when frowns and reproaches are heaped upon me; when I seem to be forsaken by man, and it may appear, abandoned by God; when the waves of tribulation swell into a tempest and dash over me on every hand, nothing but a strong faith in the Divine promises, and the sweet glimmerings of the day-star of immortality, can keep me from sinking into that deep sickness of the soul which is full of agony and despair. All my observation shows me that but few have stood firm in the conflicts of a stern and protracted adversity. And I hear a voice from heaven declaring,—“no chastening for the present seemeth to be joyous, but grievous; nevertheless, *afterward* it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.” Which leads us to remark,

II. That when contrasted with the blessedness which is to succeed them, the sufferings of the Christian in this life shrink into a shadow and a trifle; “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Here we are the subjects of afflictions because we are sinful, and their distressing influence on us is owing to the fact that we are weak, frail, sensitive beings. In the

future world, we shall be holy, and the subjects of a happiness which in its intensity and duration shall inconceivably transcend all that we knew of sorrow or wretchedness in this.

Who that has stood and gazed upon a gorgeous landscape, bathed in the mellow light of a summer's afternoon; where, for example, beneath a brilliant and variegated sky, was spread out before him a broad expanse of waters,—studded here and there with a picturesque island, skirted by sloping and verdant shores spangled with the cottages of a prosperous yeomanry; and, in the distance, a sombre range of mountains stretching their woody and broken summits along the horizon; who that has walked through the sequestered dell, fragrant with the perfume of the violet and vocal with the ripplings of the streamlet and the carolings of the springtide songster, has not exclaimed,—*How wonderful are thy works, O God, in wisdom hast thou made them all!* O my Father, if earth be so beautiful, what shall heaven be! Who that has sat beside the old hearthstone in the home of his childhood, when his father and his mother were yet there, while death was a stranger and separations were not dreamed of, has not, in the fullness of his heart, asked,—If this atmosphere of love be so soft and balmy, and these interchanges and associations so sweet, what shall be my joys in the mansions of the blest, when the household is all gathered, and God himself presides over our felicities? In the investigation of some exuberant subject, has not one glowing truth after another burst upon your perceptions, until your brain kindled and your bosom swelled with the emotions awakened by the attainment; have you not listened to the strains of song as they fell from human lips, and heard the man of gifted mind, as he poured forth his lofty conceptions and piled thought upon thought,—until the pleasure which you experienced from the effort became painfully excessive; and in reflecting on the effects thus produced, has not the inquiry often suggested itself,—If knowledge so limited, and art so imperfect, be capable of ministering such delight to me here, what must it be to drink from the pure fountains of celestial learning, and listen to the voice of angels and saints, as they hymn their rapt praises, or descant on the sublimities of heavenly mysteries! When returning from the communings of the closet, the cherished services of the meeting for prayer, or the holy convocations of the Lord's house, where we had enjoyed a blessedness such as no other companionships or employments could impart,—who of us, in the outgoings of his comfort in the Holy Ghost, has not said,—O my Saviour, if the foreshadowings be so blissful, what shall the substance be; if thy gracious manifestations give such serene peace to the bosom now, what will be the results of thy glorious revealings when we see thee as thou art, and the smiles of thy visage, once marred for us, fall upon our enraptured and unclouded gaze!

The glory spoken of in the text will, in its nature, be such as

is adapted to the glorified man. All his faculties will be enlarged and purified and ennobled. His pulses "will beat healthful music," his eye will not tire with seeing, nor his ear with hearing, nor will diversified forms of beauty or sounds of melody be wanting ceaselessly to charm the one or the other. The social affections will find objects for constant and blissful exercise;

"There parted hearts again shall meet,
In union holy, calm and sweet."

The mind will be employed on subjects the most vast and the most interesting. And the soul shall have, in brimming fruition, its satisfying good;—it shall be perfect in holiness, and all its powers and movements shall be pervaded with the contemplation and love of God and the Lamb;—not an unkind look shall distress it; not a fear shall alarm it; not a sinful thought or feeling shall estrange it.

In respect of the *measure* of this glory,—it shall be as much and as great as the capacities of its subject will admit, without by its intensity producing discomfort; and both the capacities and the glory shall, in rapid and unending gradations, be expanded and augmented. It shall, moreover, be eternal in its *duration*. There will be no abatement or termination in the revelations of blessedness to the immortalized saint. Should the stars become so old as to moulder away; should the sun shine so long as to expend all his light and set in blackness, even then the heaven-gathered spirit will have reached only the early morning of its nightless glorification.

Choose now, from yonder white-robed host, the one who was afflicted more than all the sons of earth besides. Let him have been for an hundred, or as the patriarchs for five hundred years, an inhabitant of this sin-stricken world; say that he was born in poverty, brought up in orphanage, and lived toil-worn, and tempted, and persecuted; his frame may have been emaciated all his days with disease, and his very limbs dislocated with protracted and excruciating pains; he may have seen all who were dear to him heaving their last breath and leaving him to wander lonely and heart-broken; he may have eaten his crusts with tears, and been scorned and derided and cruelly maltreated by all who knew him; he may have dragged out a large portion of his mortal existence amid the chill damps of a prison, and completed it beneath instruments of torture. But in early life he heard the gospel tidings; he became a believer, and in his sorest afflictions he cherished the hope of a better country, and was sustained by the consolations of the religion of the cross. When he died, he was carried by angels to the bosom of Jesus,—and there is his everlasting home. Suppose, that now for fifty years, he has been a denizen of the celestial city, and for all this time, amid those untold glories, his faculties have been developing, and his happiness increasing, as he has been soaring upwards towards the Di-

vinity;—and tell me, whether the extatic joys revealed in him and to him in the brief lapse of one of our days, will not compensate for all his earthly sufferings? Imagine ten thousand years to pass away,—but a needle's point in the immensity of endless ages,—and that once wretched man, will then, doubtless know more and enjoy more than Gabriel does this hour. Consider again, that should the countless orbs in yonder firmament be extinguished one by one, at intervals of a million of years each,—when the last one is put out, he will still be rising higher and higher in felicity, and no nearer to its farthest summit than he is now,—but that the ascent will continue forever and ever;—and then say, “are the sufferings of this present time worthy to be compared with the glory that shall be revealed in us.”

Does the venerable leader and lawgiver of Israel regret now, think you, that he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,—having respect unto the recompense of reward? Does not the Patriarch of Uz, deem you, now bless the day that gave him birth and regard it well that he held fast his integrity when the winds, and the fire, and the sword, and fierce disease, left him bare and in bitterness? Can Daniel otherwise than rejoice that “he prayed to his God as he did aforetime, after the decree was signed,” even though he was cast into the den of lions? Did the holy Paul himself conceive the fullness of the meaning of these blessed words when he first uttered them, as he now does? And those sainted witnesses for the faith, who were sawn asunder, and stoned, and put to the sword; the martyrs, who wandered, destitute, afflicted, tormented; they who perished by pitch and faggots, and wild beasts at Rome; they who fell in the streets of Paris on Bartholomew's morning, or who bled in the valleys of the Alps by the hand of the Man of Sin; they who groaned out their life in the dark chambers of the Inquisition, rather than disown their Lord; the ministering servants of God, in all ages the troubled and the tried; the innumerable souls under the altar, who came out of great tribulation, the poor, the friendless, the tempest-tossed here,—do they,—say ye, sanctified palm-bearers, do ye “reckon the sufferings of this present time worthy to be compared with the glory which shall be revealed in us?”

Disciple of Jesus,—“Be steadfast, unmoveable, always abound in the work of the Lord,—forasmuch as ye know that your labor is not in vain in the Lord;” you shall have your reward, though you seem to fail of success. Trials you must have; but see that they are sanctified; seek the shadow of the wings of the Almighty,—and be patient, be patient,—heaven will make amends for the peace and happiness you are denied in this world. Envy not those who have all their good things in the present life. Let others prefer their ease, and refuse to deny themselves or to make

sacrifices for Christ's sake; but if you are found faithful and endure to the end you shall be saved! If you would wear the crown forever, you must cheerfully, for a brief season, bear the cross.

And to all those who would share this blessedness, let me say in conclusion, that it is freely offered to every one of you, on the simple conditions that you repent of your sins and believe on the Lord Jesus Christ,—your compliance with which will be evinced by devotion to his service in a life of faith, and prayer, and good works. And whatever hindrances or trials you may experience in the Christian life, you shall know at last, "That the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."